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WEEKLY REVIEW.

—The Home Government have taken a very sensible step, in asking Sir Bartle Frere to proceed to Zanzibar on a special mission, with plenary powers, doubtless, to arrange for the complete extinction of the slave trade. He is admirably suited for this work, and we trust will be enabled to carry it to a successful issue.

—One of the most honoured and brightest names of the day appears in the telegraphic obituary. M. Merle D'Aubigné has passed away. Few men of the continent have been so cordially and sympathetically regarded in England and America as D'Aubigné has been for thirty years.

—Telegraphic communication with Australia is at last established. The cable to Port Darwin was laid last November; but the overland line to that place from South Australia was not ready till August 22nd last; and in a very few days after that the cable failed from some cause, and it was necessary to get grappling gear from England; but at length the different links are all in working order, and a telegram despatched from Melbourne last Tuesday reached here Wednesday, and was published on Thursday. It appears that the communication was completed on Monday last, October 21st, 1872; and that messages were then received in Australia direct from England. This is a very great event. All the continents of the earth are now in telegraphic communication with each other. Lines from the extremities of Australasia through India, Egypt, and Europe to England, thence through America to different points on the Pacific, constitute together a length equal to the entire circumference of the globe.

—We have received copies of a pamphlet entitled The Pope and the Gospel, being the speech said to have been delivered by Bishop Strossmayer in St. Peter's, before the Infallibility was decreed. When this speech appeared two years ago, we extracted a large portion of it. Afterwards, we stated that there was reason to doubt the faithfulness of the report. A correspondent of the (English) *Guardian* had called upon the gentleman who was responsible for its publication in Italian, in Florence, and had learned from him that he had introduced matter of his own into it; we remember the words he used; *c'e della mia roba*. We think it a pity therefore that the speech should be printed until we have clear evidence of its genuineness. This new edition has been printed at Madras.

—The *Lucknow Witness* had some remarks the other day on the dislike shown by some Hindoos to the use of the word Natives. The word Native signifies a person of the country in distinction from foreigner. In England, an Englishman is the Native; in America an American. When the people of this country object to the word Native, they themselves disparage their own country; a feeling of patriotism would lead them to rejoice in the name. The *Witness* suggests the word Indian as a substitute; but we have no patience with the feeling that leads men to discard an epithet that simply shows them to have been born and brought up in this country. This is a glorious country in many respects, and it is no disgrace to any man to have been born here; neither is it any special honour to a man to have been born in England. The question is, have you improved your advantages? Are you intelligently seeking to reflect honour upon your country?

—H. E. the Viceroy is expected to arrive here on the 14th of November. Great preparations for his reception have been commenced.

—We noticed a little while ago the Report of the German Evangelical Mission in Southeru India, and have now to mention that the Rev. J. G. Deimler, Gunpowder Road, Mazagon, will receive contributions in aid of that Mission. The work of our German brethren is so well known to our readers, and so deservedly esteemed, that it requires no word of commendation at our hand.

The Bombay Guardian.

SATURDAY, OCTOBER 26, 1872.

A PRESENT SALVATION.

We referred last week to an idea entertained and inculcated by some ministers, that certainty as to the forgiveness of sins is not obtainable here. Many of those who have lately been enabled, through the blessing of God on different preaching, to lay hold by faith upon the assurance of the forgiveness of their sins, have been visited subsequently by ministers who have done their utmost to rob them of their new-found treasure by persuading them that it was not a reality, but a pure delusion. Those ministers have been greatly alarmed at the news that men and women were beginning to look upon God as their reconciled Father in heaven, and upon the Saviour as one who really meant what he said, when he invited sinners to come to him and receive the gift of eternal life. We should think it a very strange thing if men professing to be ministers of religion, should go to parties who had received gifts from the Queen and try to persuade them that they were worthless baubles to be thrown away as soon as possible. But the gift to which we now refer is from the King of Kings; it is the gift of pardon and of heirship, of righteousness, peace and joy in the Holy Ghost; a gift that marvellously enables them to triumph over temptation and self. And it is the possession of this gift that so alarms the teachers we refer to, so that they spare no pains to induce the possessor to fling it away as an enemy in disguise. Their position is this: It is not given unto sinners in this life to know assuredly that they are accepted of God; in some instances, possibly, at the point of death, they may ascertain it; but it is not the privilege of a living man to know it. If they are right in this, what stupendous mockery it is for them (as we pointed out last week) to pretend to have the power to forgive sins on earth, to absolve men from their sins. But we now propose to look at the matter from another point of view.

If their view is right, then are Christians of all men most miserable. They know better than other men, how much is at stake. They know that God is holy, that sin is an evil of immense magnitude, that not to have your sins forgiven is to abide under the wrath of God, and to be momently in danger of descending to everlasting perdition. And yet they ask men to make themselves easy with all these tremendous issues at stake; they have a great horror of excitement, and of any deviation from form and ecclesiastical routine. Now what are people to think when they are talked to in this way? Go and tell a man that an avenger of blood is in pursuit of him with drawn sword, and that there is no certainty that he will be able to escape, and that if anybody offers to lead him to a perfectly secure place of refuge, he is not to listen, and then further tell him that he must not give way to the least excitement, but go quietly on as usual, the man will at once conclude that you are a liar, you do not believe what you say. And so the tendency of the preaching which we have above described is to make men sceptical. I am in danger of hell-fire and am never to know, all the days of my life, that I have escaped the danger, and yet I must not be excited! I must take things calmly! I don't believe a word of it; and I don't believe that the preachers themselves believe it. This, it seems to us, is the inevitable effect of such preaching.

We have seen men under awakening, realizing the powers of the world to come, perceiving the holiness and justice of God, harrowed by a consciousness of their danger, insomuch that life became insupportable, and misery was stamped on every lineament of their countenance. Now it seems to us that this was the legitimate effect of the truth as taught by the preachers who deny sinners the liberty of knowing their sins forgiven, and proclaim the lake of fire as always a possibility, in this life. For if a man is told that the supports of his house are worm-eaten and decayed, will he continue quietly to live in the house? if he hears that there are in-

cendiaries prowling about, will he go on quietly as though there were no danger? if one of his children is attacked by scarlet fever, will he remain without solicitude? if told that the bank in which his money is deposited, has lost its credit and is being run upon, will he remain inactive? Is it reasonable to be alarmed when we are threatened in our earthly possessions and relations? How then does it become unreasonable to be alarmed at the thought of being banished with everlasting destruction from the glory of the presence of God? How can that be called a Gospel which has no power to deliver us from this state of harrowing anxiety? Wherein is it glad tidings of salvation?

But the Gospel is indeed the power of God unto salvation to every one that believeth; he that believeth hath eternal life; he that has the Son of God has life, he that has not the Son of God hath not life. We know that we have passed from death unto life. We know that we have a building of God, eternal in the heavens. Whom having not seen you love; in whom believing ye rejoice with joy unspeakable and full of glory. We have redemption through his blood, the forgiveness of sins. After that ye believed ye were sealed with that Holy Spirit of promise. The blood of Jesus Christ cleanseth us from all sin. Behold what manner of love the Father hath bestowed upon us that we should be called the sons of God. We know that when he shall appear we shall be like him. And so on *ad libitum*. We could fill columns with evidence that the knowledge of our acceptance is abundantly set forth in Scripture as the privilege of believers.

But there is one argument which, though not Scriptural, is considered good enough to neutralize all our quotations. If men believe themselves saved, they will be presumptuous and self-indulgent and live as they like. If they do, they will simply show that they know nothing about salvation. When a man has the love of God shed abroad in his heart by the Holy Ghost, he will suffer anything rather than offend against this divine love. It is the Gospel, the glad tidings of salvation, that is the power of God unto salvation. The foolishness of God is wiser than men. Men think it shows great wisdom on their part to keep back the blessings of salvation, as prizes which they can hold before men and influence them to run the race; and think it a terrible mistake to teach sinners that they can have by simple faith, the pardon of all their sins, and the assurance of Christ's abiding love. But the foolishness of God is wiser than men.

When the Israelites looked unto the brazen serpent, they then and there got healing; said Christ: As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up, that whosoever believeth on him may not perish, but have everlasting life.

THE TWO WITNESSES.

With reference to the opinions lately expressed or implied, regarding the prevalency of prayer, by some who are called men of science, we venture to say that in the coming day when light shall be shed upon the mysteries of Providence, the wise men of the world will be amazed at the extent to which the great events of history have been mediately under the direction of those who pleaded the promises of God at a throne of grace. With an unbiassed and enlightened mind, a man can see a great deal of this 'inner working' of God's Providence, even now. Let any one study the condition of the world at the time when Christians, less than a century ago, began to realize in good earnest, the obligation laid upon them by the Saviour's last command, to evangelize all nations; let them take note of the insuperable difficulties which stood in the way of the fulfilment of this command; how there was on almost every shore prohibition to land with the Gospel message; how there was nothing in the prestige of Christian nations to hinder the great heathen powers from crushing all the missionaries that might come to them; and then let them observe how, gradually and constantly, with the rising faith and bolder attitude of God's people, these providential difficulties were one by one removed; a predominant influence was given to the nations among whom this missionary spirit had begun to reveal itself; restraint was laid upon the great powers of heathenism, Mahomedism, and, in Europe, upon Romanism. A century ago who would have thought that this great empire of India, with its 200 millions, would be subject to England and made as safe for the missionary as England itself? Half a century ago what slight indications there were that China, the most populous empire of the world, would be thrown open for the preaching of the Gospel. Add to these Burmah, Madagascar, Japan, Turkey, Egypt, Africa, Australasia, Oceanica, South America, Southern Europe, &c., &c., and the mighty changes that have been wrought in these nations as regards liberty to preach Christ, will be evident. It should be borne in mind that prayer for these very providential changes, and missionary arrangements for entering in whenever and wherever the door might open, *preceded* these political changes. Generally, when the missionaries came they found the door still shut; sometimes they had to suffer the wrath of the nations they were sent to; but almost immediately the remaining obstacles were taken away, and the field of labour was thrown open.

Let us confine our attention to Europe and to the last quarter of a century. For some time before 1847, the very success of the Gospel among the heathen nations, had caused Christians to regard with great solicitude those countries of Europe from which, for twelve centuries, the Gospel in the vernacular had been sternly and absolutely excluded. A society called the "Christian Alliance" was formed, to concentrate the attention of Christians upon Italy, to pray for an open door, and to employ whatever means might be available for the introduction of the Scriptures. Depôts of Italian Bibles were actually formed near the Italian frontiers. Such was the state of matters when the writer left the Western world for India; when he arrived here after a long passage, he was at once greeted with reports of a great popular movement in Italy. This was presently followed by the revolutions in France and other countries of Europe. Before the end of 1848 the Pope was a fugitive. The Gospel was freely preached in Rome in 1849 and an edition of the Italian Bible was printed there and largely circulated. Louis Napoleon brought back the Pope; there was a reaction; but it was only the reflux of the tide; one event succeeded another, dynastic changes took place, bloody battles were fought, Garibaldis found a field of action, encyclicals, concordates, new and monstrous papal dogmas, new revolutions, these and many other marked events of history followed one another in rapid succession, and the result is that the Gospel is preached, the word of God in the vernacular is distributed and churches of true believers gathered, not only throughout Italy but throughout Spain, Austria, Mexico, South America, and other countries *till* now effectually barred against the introduction of the simple truth of God.

We would ask our readers to turn now to the 11th chapter of Revelation, the account of the two witnesses. The scene is the holy city, trodden under foot of the gentiles 42 months. It is a book of symbols, and the rule of interpretation is the very contrary of that which guides us in other Scriptures, the words do not mean what they seem to mean. From the 8th verse it is plain that Jerusalem is not meant. What was Jerusalem? At first the place where God's people truly worshipped God; next the place where God's professing people, crucifiers of the Lord of glory and under the divine wrath, dwelt; lastly, the place where foreign nations came destroying, desolating, and long continuing to bear rule. We seek something analogous in the history of the church and we have not much difficulty in finding it. What now are the two witnesses? They declare that truth of God which is excluded and denounced by the system that is in the ascendancy. It is abundantly evident from the other parts of the book of Revelation that there were nations at this time having the Gospel. The two witnesses are in sackcloth, which shows that their mission is to countries that are opposed to them. The climax comes when they shall have finished their testimony, that is when they shall have fully succeeded in reaching the centre, the metropolis of these opposing countries. As witnesses in sackcloth they finish their testimony when full liberty is obtained for the preaching of the Gospel orally, and its diffusion by the press, in the very heart of the Roman Catholic world, called afterwards the city seated upon seven hills. The two witnesses are the two olive trees and the two candlesticks; each is an olive tree supplying living oil to the other, and each is a candlestick or rather lamp giving light. They are thus necessary to each other; and neither of them could be a witness without the other. Such is the union of the word of God and the believer. The believer not only delivers his testimony, but he gives the word of God, corroborative. Merely to give the word, without that light which the testimony of the believer sheds upon it, does not help the nations.

But what we wish to call attention to, is the power that accompanies these witnesses. "If any man will hurt these witnesses, fire proceedeth out of their mouth and devoureth their enemies; these have power to shut heaven that it rain not, and have power over waters to turn them to blood and to smite the earth with all plagues." This power is simply the power of God's word of promise embraced by faith and turned into prayer. These evangelists cry earnestly to God to give them an open door and bless their testimony; and in answer to their prayers God actually deals with the nations in such a way as to bring about the required facilities for preaching the word, sweeping out of the way difficulties that have stood for 1260 years. The killing of these witnesses is that actual suppression of this

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testimony that was brought about in Italy by the reactionary movement of 20 and 21 years ago, when the absolutists took heart and sent congratulatory letters and presents to one another. Their bodies were not buried; bibles were there, secretly read and stealthily passed from hand to hand; believers were there, waiting for the new wave of liberty, which soon came, even liberty far surpassing what was formerly granted. The day of persecution to death has gone by; religious liberty is made the law of the empire, and the Capital of the new kingdom is Rome itself; the two witnesses have, politically and with reference to the liberty to testify, ascended to heaven.

WHAT IS TRUTH?

Shall depart from the faith. (1 TIM. iv. 1.) It is the same Greek word that is rendered 'fall away' in 2 Thess. ii. 3.

Seducing spirits. Teachers professing to have the Spirit of God, but animated by a very different spirit.

Forbidding to marry. (3). Introducing new commandments as divine, never given by God. Taking the most awful liberties with God's word and God's religion, as though God had made some mistakes which they were competent to rectify. In order that a man may be holy, it is necessary that he should be unmarried; all ministers of religion are made holy in this way, and the laity are cut off from sanctity by this new revelation of the will of God, and must be content to remain in a state of comparative profanity. Another revelation of God's will relates to abstinence from meats; the whole character of the Christian dispensation is altered by the teaching that religion consists in eating or not eating this or that sort of food. In these two examples we have a pretty plain indication of the character of this apostasy. It is not an open renunciation of Christianity; it is not a formal condemnation and rejection of the Bible; there is as much profession as ever; but great stress is laid upon the observance of some new commandments, and the people are taught to give more heed to these than to the word of God, as being later revelations of his will. Men are not to get salvation by simple reception of God's free grace, but they are to work out some poor and dubious salvation of their own, by doing what their holy, unmarried teachers tell them.

It is sanctified by the word of God and prayer. (5.) It is sanctified in the sense that we can eat it without defilement of our consciences. By the word of God, which forbids us to esteem common or profane what God hath cleansed.

Bodily exercise profiteth little. (8.) The religion which consists chiefly in subjugation, or occasional chastisement, of the body, is of little consequence; in fact, it is erroneous; it is not the body that has power to sanctify the soul, but the soul that has power to sanctify the body. God's religion addresses and secures the heart, and gets control over the body through the heart. The body must be kept under; the appetites must be fully controlled; there must be the restraint of all desires and tendencies and habits that war against the soul; these are not only important but indispensable means of promoting the divine life; if we give the enemy any advantage in these outworks, because they are outworks, we shall soon have him in the citadel. But we must remember that they are only *means*, only *outworks*. If our attention is confined to these, if we exalt them to the place of highest honour, we place the soul in peril. The apostle is speaking of something which he designates 'profane and old wives' fables' in opposition to 'godliness.' How important this warning was, appeared in the sequel when such multitudes went into deserts and turned hermits, and exalted asceticism into the place of spiritual religion. We cannot be too deeply persuaded of the necessity of keeping the body under, but it is a fatal error to stop there and fancy that to be righteousness.

This is a faithful saying. (9.) It might be rendered, The word is faithful.

Saviour of all men. (10.) He has provided salvation for all and offers it to all.

An example of believers. (12.) Show them in your own conduct what your preaching means. Let your life be the commentary. They *will* interpret your teaching by your conduct; and this is just the reason why the word so constantly falls powerless from the lips of many preachers. "He knows more than we do; he knows what God really requires; and he would never dare to neglect anything really necessary; so if we live as he lives, it will be all right." Thus men reason, and thus they will reason, protest as you may. You tell them what your life tells them and nothing more. Your life shows them what Christian charity means, what faith is, what purity is, what spirituality is, and what sort of talk becomes the Christian.

Reading. (13.) This means, reading out loud to others, reading to the church.

Save thyself and them that hear thee. (16.) The course that will enable thee to save others is the one best adapted to save thyself. Paul did not encourage Timothy to rely upon anything in his past experience as evidence that he was saved. A man has reason to be alarmed who goes back for his ground of confidence. He that *hath* the Son of God, hath life.

Widows indeed. (v. 3.) Really dependent, without support.

Provide not for his own. (8.) For his own poor relatives, but lets the church be burdened with their support.

Worse than an infidel. An unbeliever, a heathen, for they look after their poor relatives. How strangely this verse is misapprehended, and how grievously abused!

If she have. (10). All these restrictions show that Paul was exceedingly afraid of any approach to a pauperizing system, a compound system, a system offering temporal inducements to the classes likely to be influenced by such.

Cast off their first faith. (12.) The thing then is possible and needs to be guarded against.

I will therefore that the younger women marry. (v. 14.) This seems to differ a little from the tone used in 1 COR. vii. 34, where he rather favours celibacy. But the apostle is here referring to widows, not to virgins.

Double honour. (17.) From what follows, it is evident that allowance, 'support' is what is meant here. Some help was given to the elders generally, when necessary; but a man who had special fitness for the work might be encouraged to give up his secular business and give himself wholly to the work of the Gospel.

In the word and doctrine. (17.) In reading and repeating the Scriptures to men, and in exhorting and instructing them.

Them that sin. (20.) Them that have sinned. What right have we to neglect this command? To forsake the divinely instituted discipline? As we receive a man publicly to our communion, so we ought to deal publicly with his sins, for the sake of others who might thus be kept back from sinning.

Keep thyself pure. (22.) He was pure; but he was to keep himself pure, by not getting mixed up with other men's sins.

No longer water. (23.) It was about 20 years since Paul had taken Timothy to be his companion and pupil. Timothy had adopted Paul's opinion and practice with regard to wine-drinking, and would not even take it medicinally. It was necessary that Paul himself should remind him that that might be medicinally useful, which ordinarily was better foregone.

Some they follow after. When you rebuke for sin in the public assembly, bear in mind that there may be others there whose sin is not manifest, and do not let them take comfort in the thought that they have gone undetected by man.

Gain is godliness. (5.) An unhappy rendering. It should be, "that godliness is gain." They look upon a profession of religion as a means of getting on in the world; religion is to them a means of living.

Fall. (9.) To make a fortune is to fall. They whose grand aim is to get wealth, get themselves compassed about with terrible impediments. Happy the man who is disappointed in this grand aim. As we look around, how many do we see who have suffered terrible damage by success in life; they have got into a much higher social position than they once were in, but where is their humility, their contentment, their interest in others, their zeal for Christ, their self-denial? They thought they were rising, but they have fallen grievously.

Evil. (10.) Evils, in the Greek. The plural should have been preserved. Speaking generally, what form of iniquity has not its root in covetousness? It is not meant that there are no other roots; the Greek for root is indefinite. Note that the apostle is speaking of professing Christians; he foresees the gigantic evils that will spring in time from this root once allowed in the church. How much, alas! has the *philarguria*, the love of money, had to do in making the church what it is. This it is that has led such numbers to lose faith in the willinghood of the church to sustain her own institutions, and to turn to the state for a living, while engaged in the ministry. Multitudes who have inherited the system from their forefathers, and been educated in the conviction of its propriety, are quite unable to understand what dishonour is done to the church and to Christ by the exclusion of the voluntary principle. Unable to see this, they are unable to see the application of many of the apocalyptic prophecies. We believe that the day is now approaching when the people of God in connection with state churches, will see that the church of Christ, the bride of the Lamb, can only put on her beautiful garments and arise from the dust of ages, when she shakes herself free from all reliance save upon her Lord. Then will she truly know what he is to her. The silver and the gold of all the earth are his; but they are dross in his sight compared with the mite which expresses a believer's love to him. He seeks the largest expression of this love, and therefore he hates whatever tends to repress it.

Notice.

THE communication of W. J. J. was received too late for this week's issue.

Epitome of News.

SATURDAY, OCTOBER 19, 1872.

—Major Cory, at Simla, delivered a Lecture on "Modern War." The *Bombay Gazette*, noticing it, says:—"Peace seems to be the gallant lecturer's pet aversion. He prints in glowing terms the 'horrors of peace'! For instance, take the following slightly rhapsodical passage—'Has peace no victims? For one bright embodiment of happy childhood struck down, as in the narrative of "The Battle of Dorking," by the bolts of war, how many, think you, are blighted under the shadows of the broad wings of peace?' And again—'Oppression and pain, hopeless struggle, and prolonged and fruitless agony, bodily and mental anguish, poverty, starvation, cruelty, and wickedness, that in this our day of boasted prosperity debase the minds, torture the bodies, and deface and brutalize the features of men, these influences are born of peace, and their offspring are seen in the squalid hordes that throng chiefly the cities which have never been touched by hostile shot. It is the rapacity, the shameless greed, which springs up in the artificial society of peace in the souls of those who give themselves up to the lust for wealth, that turns this fair earth to hell for crowds of hapless human beings. Consider these things and then sit in judgment on the acts of war.'"

—*Times of India*; a recent despatch: "After inviting the 'serious attention' of the Viceroy in Council to the statements concerning the East African slave trade contained in Dr. Livingstone's despatches, and quoting several of the most pertinent, the Duke of Argyll submits that such averments, made by one who has spent a large part of his life amongst those very African tribes whose sufferings he depicts, corroborated as they are by general report and belief, throw no inconsiderable liability on the Imperial Government, and on the Government of India as more immediately affected, either to refute them if possible, or to take seriously in hand the duty devolving on them, of 'preventing Her Majesty's Indian subjects from being agents in the monstrous abuses which are thus disclosed, and to inflict the severest punishment which the law allows upon those who lend themselves, directly or indirectly, to the prosecution of the slave trade.'"

—The "S. Douglas," interpreted by the *Times of India* as St. Douglas, was, it seems, a mere typographical error.

—*Times of India*: "A special telegram from Baroda informs us that the Queen of His Highness the Guicowar of Baroda gave birth to a son yesterday evening."

—*Indian Statesman*: "The appeal of the Collector of Nassick in our columns, on behalf of the sufferers from the floods in Khandeish, has been responded to by an English friend, who sends us Rs. 1,000 (one thousand rupees) asking us to

acknowledge its receipt simply as 'from a Sympathizer.'"

—Allahabad correspondent of a Native Calcutta paper: "In almost every street, after 4 o'clock in the afternoon, there may be seen crowds of men and women going to the spot where the Ramlela is held. Among these people there are also men in masques—some having faces like monkeys, and others like apes and other kinds of wild beasts—promiscuously mixed with each other, and going towards the one common spot of masquerade show and festival. There is no Doorga Poojah here this year. The poojah is only confined to the Bengalee Baboos; upcountry people seldom take any interest in it to have any regard for it—they only look on it, like Young Bengal, as a matter of tamasha. But they freely mix in the Ramlela festival, and some of them indulge too much in bhang and manjum on the occasion, as the young Bengalees do in spirits and liquor during the poojah. Although no molten image of the ten-handed goddess has been created there, yet besides this all the other signs of poojah may be seen in the men wearing the new thin *dhotis* and thin *chuddurs*, and in drunken and disorderly young men roving here and there and uttering all sorts of indecent expressions, instead of worshipping. They speak of the goddess in terms of the vilest kind, and call her by thousands of names, being under the influence of the liquor."

—The following extracts from Reynolds's Newspaper is a specimen of what the red republican party think of the Licensing Act:—"'Better is a nation of free drunkards than a nation of teetotal slaves.' This sentiment was uttered in the Lords by the racy Bishop of Peterborough, while opposing the Licensing Act, then under discussion. We accord with the sentiment quite, even although coming from a prelate. And we are determined to keep on urging popular opposition to so un-English an enactment, until it be temporarily suspended or wholly repealed. Let the people meet in their strength and denounce it. One vast assembly held in Hyde Park would complete the business. There need be no necessity to pull down the park railings, as was done on a previous occasion—no necessity to come into hostile collision with the police, provided they do not unnecessarily obtrude or intrude themselves. Liberty is dear to us all, doubly dear to those who can boast of little else worth the possession. Let us, then, unite as one man in full and fell opposition to an Act of the legislature which not only robs us of our liberty, but interferes with our enjoyments and diminishes our comforts. To the question 'Shall we submit?' let us emphatically answer, 'Never! so help us heaven!' Gladstone and his forsworn colleagues have been felt too long in power. Let them have a scare! It will be for the interest of the commonwealth, albeit galling to the feelings of political snobs, and meddling, muddling Jacks in office."

Monday, October 21.

—*Bombay Gazette:* "The loss by fire of the ship *America* at Yokohama is still prominent in the China papers, and the inquiry has elicited much interesting matter. Two natives have stated that they heard in the bazaars, on the morning of the day on which the *America* caught fire, that an American ship was to be burnt that night, and under repeated cross-examination their evidence was unshaken. The loss of life, it is proved, was even more serious than at first was supposed. Fifty-three corpses have been picked up in the harbour; and it has been discovered that most of them met their death from the weight of the valuables which they had secured about their persons before jumping overboard."

"We understand that nearly 910 candidates have presented applications to be allowed to be examined at the forthcoming Matriculation Examination."

—*Indian Public Opinion:* "It appears that some English laymen and clergymen who feel aggrieved and alarmed by the increase of what is usually called ritualism in this country have decided to appeal to their '*chief pastor*,' the Bishop of Calcutta. Amongst the secretaries selected to obtain signatures to the document is Captain Morton, of Her Majesty's 55th, now on duty at Murree. One would have supposed that there was nothing in the Queen's regulations to prevent Captain Morton undertaking such an office, for we have always thought that British officers were at liberty to adopt any phase of religious belief, however peculiar, and to persuade others to follow them, whether it be spirit-rapping, table-turning, or ritualism, but the gallant general in command of the Rawul Pindee division appears to think otherwise. General McMurdo, being of opinion that officers have no right to have any other religious views than those which are 'by regulation' (such little extras being supplied by a paternal government), has requested Captain Morton to recall all the copies of the appeal which have been circulated in the Rawul Pindee division. Captain Morton of course has obeyed orders."

—Nusserwanjee Framjee and two other Parsees have been arrested at Bhosawul for beating a Native so as to cause his death.

—*Indian Statesman:* "Lucknow, October 16th: The Dusserah holidays in Lucknow passed off quietly. There were melas in various parts of, as well as outside, the city, and there were a few accidents, but on the whole the behaviour of the police and action of the authorities was such as was required to preserve order—no small task when it is considered that one of these assemblages consisted of (it is computed) some 30,000 people. Lucknow Proper was the scene of crowded 'revival' meetings, under the direction and leadership of the ministers and laymen of the American Wesleyan Episcopal Church, and the results must have been gratifying to all concerned. The services commenced each evening at five o'clock in a tent pitched on a piece of ground called the Lal Bagh Cricket-ground, continued there until seven o'clock, and then adjourned to the American Mission Chapel, nearly adjacent. There was nothing *outré* or sensational, or anything at all approaching to the generally received idea of what takes place on such occasions. An introductory prayer, the singing of two or three hymns, and the delivery of two or more addresses by Ministers of the Mission and laymen belonging to Lucknow and other stations, formed the programme of the tent meetings: those in the Chapel were similarly conducted, with the additional incident of many, who had been impressed by the exhortations they had heard, coming forward to the front of the Communion Table, and kneeling down in silent prayer, while a minister or member of the congregation, on the invitation of the conductors of the service, prayed aloud. There were not a few who so came forward, and the proceedings every evening wore an aspect of increased solemnity. The evidently thorough earnestness of feeling and purpose of all concerned—minister, laymen, and converts—gave a tone and colouring to the services which has left a far more durable impression on my mind, and doubtless on that of others, than any gorgeous ceremonial in the long-drawn aisles of a Cathedral, amid the floating of incense or the chants of a surpliced choir, could have done."

—*Lucknow Witness:* "The special religious services in Lucknow during the past week were full of interest, and have been attended with good results. The attendance at the out-door services was large, especially on Sunday evening, when the entire space under the awning was filled by a very attentive and serious congregation. The best order prevailed throughout, and we have not heard of any special hostility to the movement from any source. The Lucknow missionaries were assisted by Revs. Cunningham, Gladwin, and McMahon; Dr. Condon of Cawnpore also preached twice, and Mr. Osborne of Lucknow once. We earnestly wish India had more lay preachers. Their words have a peculiar power, because the hearers do not receive them *officially*, and they are not suspected of merely performing an appointed part of a certain religious service. About twenty persons professed conversion during the week, and as many more are now inquiring the way of life. We trust this good work may go forward until many more wandering souls are gathered in. The character of a work of this kind is such that the most striking facts connected with it cannot be made public. A man who is saved from his sins may bear witness to the fact, but it often happens that the most peculiar features of his case do not call for publicity, but perhaps demand a quiet oblivion. During the past week we have seen quiet demonstrations of the power of a living Jesus to save the fallen, which we prize more highly than a thousand physical miracles. There is a power in the Gospel of Christ which transcends every other power of which we have knowledge. We do not believe sufficiently in our own religion; we do not honour the Holy Ghost as we should do, and too often shrink from trusting in Jesus Christ as the ever-living Son of God, dwelling in our midst, and still mighty to save. Step by step God is educating us for our gigantic task in India, and one important part of that education is to teach us to believe in the present power of the Christ. We never suspected how feeble our faith was, until we saw that power manifested in rolling mountains of sin away, here in Lucknow. We look for greater things. We expect to see 'mighty works' accomplished in the name of Him who once was dead, but is now alive for evermore. May God hasten the day when the Church throughout India may shake off her unbelief, and rise to a full conception of the true grandeur of her mission!"

—The *Indian Mirror* says there are 970 Brahmos living in Calcutta. Yet the Census returned less than 100.

The *Lucknow Witness* says: "We are quite ready to believe that one thousand persons in Calcutta are Brahmos, but in the absence of some more satisfactory explanation we are compelled to accept as true, what is currently reported in some circles, that about nine-tenths of the Brahmos profess themselves Hindus whenever the occasion seems to call for the change of name."

Tuesday, October 22.

—*Times of India:* "A son and heir was born to Chimanlaljee Maharaj of Bombay on Saturday morning last. This not very extraordinary occurrence so far excited the feelings of the Bhattias and Banias of Bombay that they collected by thousands in and near the mandir on the day aforesaid in order to catch the slightest glimpse of their demigod's features, or, if possible, to kiss the hem of his garments. The Maharaj, conscious of the mighty deed he had done, was observed by the assembled votaries below sitting leisurely in front of a balcony, throwing balls of sweetmeats among the beings of the lower world, who in their turn scrambled for the possession of even a particle of the manna which the Hindoo god—who by the way was sitting almost naked with a cloth round his waist—in his mercy was distributing among his followers."

—Dr. Hewlett is now acting Municipal Commissiner.

—*Overland China Mail*, September 28; Japan: "A Government Public Library has been opened at Yeddo.—The cable for the Simonoseki Straits is being laid.—In the *Maria Luz* case, the captain was reprimanded only, but some of his so-called 'passengers' have been detained for transmission to China.—Active measures are being taken by the Japanese to prevent the importation of rinderpest.—Full particulars of the loss of the S. S. *America* by fire have been published. The Court of Inquiry censured the Engineers' department for not having kept sufficient steam to work the pumps, and gave as its opinion that the fire was the work of incendiaries. The treasure for Hongkong (some dlrs. 400,000) was found to be fused into a solid mass of gold and silver."

"Rinderpest still prevails at Shanghai.—A serious collision has taken place between the British ship *Araby Maid* and a Chinese junk at Woosung. The latter sank.—Business at Ningpo is reported as brisk.—The Emperor's marriage will, it is said, take place on the 15th October.—The Miaotzu rebels in Kweichow are *said* to have been annihilated. Serious disturbances have been apprehended at Ningpo. Matters are quiet, but fresh trouble may easily arise.—The cotton crop of Central China has been much injured by heavy rains.—Several River Gods have been imperially thanked and promoted (!).—M. Geoffroy, the French Minister, has reached Pekin.—Extensive inundations have occurred by the bursting of the banks of the Grand Canal near Tientsin.—The port of Chinkiang is very favourably reported on as regards the increase of trade.—The Peiho is overflowing its banks.—H. M. S. *Cadmus* is at Shanghai; the *Avon* has gone to Hankow to relieve the *Leven*.—Mr. Hart has returned to Pekin.—The import trade at Tientsin is languishing, on account of the heavy imposts levied by Li Hung Chang. That official has been severely reprimanded by the Emperor on account of the bursting of the banks of the Yung-ting river, they having recently been repaired under his supervision.—The steamer *Great Northern* has left Shanghai for Amoy to carry out arrangements for laying a branch telegraphic cable to the latter port.—An extensive theft, of 1½ miles cable, has occurred near Shanghai; some of the miscreants have been apprehended.—Some of the wrecks on the Woosung bar have been blown up.—A typhoon has occurred at Hankow."

Wednesday, October 23.

—The acknowledgments of Government are conveyed to Mr. Ardashir Hormusjee Wadia and to Mr. Rustomjee Khory, L.M., for their public

spirited offers to enable a class of Guzerathi midwives to be properly trained.

—The announcement of the birth of a son to H. H. the Gaekwar, was, it appears, only intended for effect. It was a daughter that was born. We would recommend the Gaekwari court to stick to the truth. In the long run there is nothing so effective.

—*Indian Statesman:* "Shortly after 6 o'clock last evening, a fire broke out in a street at Mandvee, destroying a chawl of eight one-storied rooms used for shops, but also occupied by some fifty persons. A Marwadee was in his shop in the chawl making fireworks for the *Dewallee*, when the powder ignited, and the man threw the blazing materials into the street, where they set fire to a large curtain hanging on the opposite or left side, and did some damage to the woodwork of that row of houses, especially in one room stored with ghee and oil, which was all consumed. The Marwadee's shop had caught fire at the moment of the accident, and, containing a quantity of gunpowder, was soon in flames, which spread till the whole chawl was destroyed. This, it will be understood, was on the *right* side of the street. The man himself was severely burned, and was taken to the hospital. His wife, who had just been confined, and her two children, a boy and a girl, were in the back room, and it is feared they have lost their lives."

—The Commissioner of Orissa had occasion to speak, in a late report, of one Dwarkhanath Chakrabarti. Mr. Campbell at once pulls him up. He says "Dwarkanath Chuckerbutty, not Chakrabarti, as misspelt in the report." This is a step in the right direction.

Thursday, October 24.

—Australian news; Melbourne, September 22: The Education Bill has passed a second reading. —Mr. McCulloch has been appointed Agent-General for the Colonies, and will represent [all?] the Colonies at the forthcoming Vienna Exhibition.

The new mail contract has been accepted.

The co-operation of the Colonies is invited for a mail and cable subsidy.

Trade is in a satisfactory condition.

—*Times of India:* "Concerning the visit of H. E. the Viceroy to Bombay we have one or two new items of intelligence to communicate. The vast tent under which the investiture ceremony will take place has been already despatched from Calcutta in charge of an officer of the Quarter-Master General's department. In a day or two a detachment numbering 75 men of His Excellency's Bodyguard is expected to reach Bombay from Allahabad: their tents will be pitched near Government House, Parell. It is anticipated that upwards of seventy Native chiefs and princes, of all grades, will be assembled in Bombay during the Viceroy's stay."

—News from Zanzibar, September 17: "Letters from Dr. Livingstone at Unyanyembe have been received at the British Consulate. Among these is included one marked 'Observations to be transmitted to the Astronomer, Cape of Good Hope,' and a despatch to the Foreign Office; also private letters, with one to Doctor Kirk, dated 1st July 1872, written immediately on the receipt of one by his son, informing him of Mr. Stanley's having reached Zanzibar.

Dr. Livingstone writes to Dr. Kirk expressly to remove the impression which he learned had been given by his former letters, and disclaims all intention of having ever intended to imply censure against Dr. Kirk while complaining formally against the acts of certain Arabs and Banians.

On the way down, the bearers of Dr. Livingstone's letters heard nothing of the party sent up to join him, they having probably followed a more northern route.

At Unyanyembe the Arabs were gaining strength, but there still remined Mirambo and three chiefs unsubdued, and it was in consequence impossible to send ivory to the coast.

Rumours reach us of a party from Egypt being in strength at the head of Victoria Nyanza; this may possibly refer to Baker's Expedition. All natives who have lately come from the region agree in describing the space provisionally given on our maps as an open water to be a series of lakes and marshes more or less connected."

—*Times of India:* "Is it possible that it can be the rule of the European General Hospital that if a patient is known to be in a dying state, and the relatives call after the usual hour of admittance, they are not permitted to go in and see their sick relation, even though it is extremely probable that before the hour again comes round for admission death may have occurred? We hear that recently a mother died in that hospital without seeing her son, who could not visit her at the usual hour and was refused admission afterwards."

The physician in charge should certainly have discretionary powers.

—*Jam-i-Jamshed:* "Our readers are no doubt aware of the cause of disagreement between the Maharajas of Jodhpoor and Oodeypoor during the Grand Durbar held by the late lamented Earl Mayo some time ago, when the former refused to attend the Durbar as his seat was placed lower than that of the Maharaja of Oodeypoor. There is every probability of a like event happening this time. We hear that the champions in this instance are Scindia and Holkar. Scindia's seat has been placed above Holkar's, who, however, thinks himself equal in rank to the former, and intends to remain absent from Bombay during the Viceregal visit, to avoid sitting beneath his rival."

—*Times of India:* "The damage done by the fire on Tuesday night near Musjid Bunder is estimated at Rs. 40,000, and four lives were lost—the woman that had given birth to a child about eight days ago, the infant, her brother, and her sister. The woman is said to be about 22 years of age. her brother 13 years, and her sister 9 years of age. About 8 o'clock yesterday morning the bodies of the unfortunate woman, boy, and girl were dug out of the débris; that of the infant could not be found. The bodies presented a most frightful sight. An inquest was held by Dr. Hewlett, the Coroner of Bombay, on view of the bodies, which stands adjourned to this day. A quantity of gold and silver ornaments in a melted state is being dug out of the débris. There will be some difficulty in determining the rightful owner of the property."

—Same: "The annual general examination and distribution of prizes of the General Assembly's Institution was held on Tuesday afternoon last. A number of ladies and gentlemen were present. The Rev. John Paton, as Chairman of the Corresponding Board, presided. The pupils of the higher standard were examined by the head-master, Mr. Melvin, and his assistants, in Scripture, History, and Euclid, and proved, by the readiness and correctness of their answers to the questions put, that they were well up in the various subjects. Several original essays were read by some of the pupils, and the annual report of the institution was then read by Mr. Melvin, after which the Chairman, addressing the meeting, said, after alluding to the satisfactory state of the schools, that when the late Dr. Norman McLeod came to Bombay, it was decided to place the management of the institution under a trained lay-teacher, instead of, as formerly, having a clergyman to superintend the instruction. Some of their wise friends had at the time shaken their heads over it, but he stood there to tell them that it had been a success, and he hoped that no change would again be made."

—An Indian Mahomedan writes to the *Lucknow Times* from Constantinople to a friend of his, to the effect that it is the custom of this city, especially in the localities occupied by Mussulmans, to let no house to anybody without a family and unless he buys a slave. "As I myself am a single man, I could not get a house. Here slaves are sold by night and day from Rs. 100 to Rs. 1,000, one can buy and sell whenever he likes."

—*Bombay Gazette:* "After the new Municipal Bill has recived the sanction of the Viceroy, the people of Bombay will begin to show their distrust of this piece of legislation in a more marked manner than they have yet done. There is sufficient evidence in Mr. Peile's budget to show that increased taxation and increased expenditure are certainties to follow the introduction of the new bill."

—A contemporary narrates a rather curious law affair. A Baboo was sued by a Brahman for the recovery of Rs. 100, alleged to be balance of a fee due to him for performing *sustayan* for the Baboo, "in order that the latter might get off at the trial of a criminal charge which was pending against him." The original fee was, it is said, Rs. 125, of which the Baboo paid Rs. 25 before the trial. He was acquitted, and refused to pay the Brahman the remainder of the fee: hence the suit. At its hearing the Baboo's defence was that he had no faith in Hindooism, and that the whole thing was absurd. But it transpired that the Brahman had really performed some propitiatory rites at the Baboo's house, and a decree was given for Rs. 15 with costs. The Baboo, by the way, was a Sub-Assistant Surgeon."

—A Mr. Driscoll fell out of a dinghy in the Hooghly and was drowned. He had been drinking.

—*Indian Statesman:* "Although rejecting the dectrine of Baptismal Regeneration, Coleridge would not allow for a moment what he here calls the 'contrary doctrine' of Conversion. And here he is at one with Anglican Churchmen, the theory with whom is that men are *baptized* into those new relations with Almighty God which the Evangelicals hold to be attained only in that spiritual crisis of a man's life they call *conversion*. Coleridge boldly affirms that the 'sudden conversions' of the Evangelical school have never been 'taught or countenanced in any age of the Church' by any body 'and succession of learned divines.' It would have been more important had he been able to add, was neither taught nor countenanced in *the Scriptures*. For here really seems to be the great point at which the separation takes place. 'The succession of learned divines' goes off, on the one hand, with 'the Church' on their banner; the 'Converted' host on the other, with the Bible as their standard. And it is most important to note how extensive have the admissions become in the course of the controversy, that 'the learned divines and the Church' have somehow or other—whether from very early times or from later ones—got hold of doctrines and principles which if not in direct antagonism to the Scriptures are admitted to be very difficult of reconcilement therewith. We thus get back once more to the alternative of 'the Church' or the 'Bible' as the rule of faith."

—*Indian Statesman:* "We regret to announce the death of Mr. William Boyd, the Manager of the *Oriental Press*. The deceased gentleman had been ailing for some time, but died somewhat unexpectedly yesterday morning about 3 o'clock. He was a man of very gentle and amiable character, and will be a loss to his employers."

Friday, October 25.

—*Indian Statesman:* "When Sir Alexander Cockburn drew the touching picture of 'a united people risking all in the cause of nationality and independence,' he was simply drawing upon his imagination, and not writing history. Nothing is more certain than that the South believed they risked nothing by the war, but had everything to gain by it. By a course of unexampled treachery, they had taken advantage of Mr. Buchanan's treason to mass all the military resources of the States in the South: and when they unfurled their flag, instead of 'nationality and independence' being the sacred cause emblazoned thereon, the world saw with amazement that they contemplated the re-establishment of the slave-trade, and the founding of a great slave-holding Confederacy, that was to comprise all the territory lying between the Potomac and the Brazils. To the lasting disgrace of Englishmen, our aristocracy and press took great pains to persuade the world that it was not slavery they were fighting for, but what Sir Alexander Cockburn once more ventures to call, 'nationality and independence.' Their first act as a Confederacy was to fling defiance in the face of the civilized world upon the great question of human freedom, boldly avowing their belief that it was an unmitigated evil, the parent of all the proletariate of Europe, and that they were a 'God-sent Confederacy' to preach the Gospel of slavery throughout the world, and to carry it at the point of the sword throughout the regions lying between Richmond and Rio Janeiro."

—H. E. the Governor of Bombay will hold a levée in the Town Hall on Saturday, the 9th proximo.

—Deaths last week, 337.

—Cholera is decreasing in the Punjaub.

—*Times of India:* "On one important subject the Baboo in Bengal differs materially from the Hindoo in Bombay. The Baboo Gosto Behary Mullick has published a book called 'Life and Ethics of Jesus Christ.' At the end of the preface he says:—

'It would be unto me a matter of deep thankfulness if the perusal of these pages should serve to dispel the divine regard which is accorded to him (Christ) by the orthodox Christians, and also its fearful and necessary reaction, which is now manifesting itself among not a few of my educated countrymen in an insensate hatred and repugnance.'"

The *Native Opinion* replies as follows to this paragraph:—

"Perhaps that may be in Calcutta. But we can say this much for our Bombay countrymen, that they are strangers to that 'insensate hatred and repugnance' of Christ which is here predicted of his 'educated countrymen' by the author. We

value the writer's motive in coming out with a new memoir of Christ; but there is nothing new in all that is here set before us. If all of us did as we would be done by, this world would become a paradise; but it so happens that in human affairs, except in the case of rare *sadhus*, there is a wonderful diversity between example and precept, and it is that which is the bane of the world. And seeing what genuine faith can achieve and has achieved, we cannot understand what good the writer expects to follow if Christians ceased to believe in the divinity of Christ. Babu Mullick says:—'Animated with his lofty spirit, if you go on doing good after his simple and unostentatious fashion, your course shall lead you to an unprecedented moral growth and real prosperity, such as have never been witnessed in professedly Christian climes.' If that *if* were not there, the road to final beatitude would be very smooth and clear. Unfortunately, the *if* exists, and we are nowhere shown how we are to get over it."

—There are 15 grogshops in Bazaar Gate Street in a distance of a few hundred yards, and the Commissioner of Police thinks there are not enough.

—The fire near the Musjid Bunder was caused by the carelessness of a shopkeeper in pouring out turpentine oil in the vicinity of a light.

—The *Hindu Reformer* is still writing against total abstinence. He thus discourses about toddy: "We would never have known what it is, and what its virtues are, but for our travels some time ago in Guzerat. Our contemporary may believe us when we say that it imparts a liveliness and vivacity to countenance, an energy to expression, and grace and harmony to action. It induces a greater zeal for work. It is impossible to describe the pleasure with which a labourer or a ryot takes up his toddy-pot. It is a drink no less wholesome to man than any we have ever heard of. All through Guzerat extensive tracts of land are covered with palm-trees. They raise to the skies their stately form. The toddy is collected in an earthen vessel tied by a rope to the top of the tree. It is not man, but nature, that works here. If these trees are not destined by Providence to supply the drink they do supply at the slightest effort of labour, will any one tell us for what purpose are those huge objects of nature rising to the skies in the plains of Guzerat? The labourers are recommended to totally abstain from wine because some silly people have by taking wine for water made a shipwreck of their fortunes! It is never too late to acquire wisdom, and there must be an end of ungenerous sentimentalism upon the subject. What do you think is the food which the ryots usually eat in the evening? It consists of coarse and black bread, which Horace so much disliked to eat, a little *chutnee*, an onion, and, if possible, something else equally good. You give this bread, at which you vomit, to an Adam's kin, and expect that he shall always be contented, sensible, and generous! Can anything be more absurd than this? The supporters of Temperance Societies, and the stoutest among them, the *Bombay Guardian*, will do well to ponder this. But give him a toddy pot and his food smells to him like manna from the heavens, and the man becomes warm, sensible, and wise. His stupor and stupidity vanish; fatigue flies, and a radiance spreads over his cheek."

The liquor supplied by the toddy-tree is very pleasant and wholesome. It is only after it has been allowed to ferment that it becomes intoxicating. The *Reformer* confines himself to one picture. There is another, and it is sufficiently appalling, viz. 10,000 men and women going down annually to a drunkard's grave in England.

Selections.

CONDESCENSIONS OF THE BIBLE.

The terms of *condescension* used in the Bible appear to not a few in our times very dishonouring and disparaging to the Divine Name and Majesty, and a very serious reason for doubting the Inspiration of the word of God. The Mahomedans, for instance, whose objections derived from the supposed faulty Canon, or numerous Various Readings of the Bible, have been answered more completely and conclusively than they like to admit, have come to lay the stress of their cavils on the accommodations in Holy Scripture to human thought and speech; so that this has become almost a new phase of the controversy. A moollah of some learning said scornfully to the writer that he never would consent to receive a book so dishonouring to God in its representations of His work and nature and character as he found the Bible to be; and the Mahomedan is by no means singular in this matter. Any one who reads the Bible for cavilling's sake only, and in order to cherish and confirm scruples he is interested in defending, will be sure to find abundant ground of cavil, in accordance with the law, which holds ever true, as stated in Ps. xviii., "*With the pure Thou wilt show Thyself pure; and with the froward Thou wilt show Thyself froward.*" And the same thought is expressed in the closing words of the prophet Hosea, whose language on the Divine dealings and conduct towards Israel especially furnishes handle of cavil to these objectors: "*For the ways of the Lord are right, and the just shall walk in them; but the transgressors shall fall therein.*"

But apart from the answer supplied by reflecting on this inevitable rule and law of the Divine procedure, there are some other thoughts which will suggest themselves to a mind brought into harmony with God's will, ways, and word, which it may be not out of place to touch briefly upon at this season.

(*a*) If it be conceded that there are some expressions, especially in the Old Testament, which at the first blush of the thing may appear dishonouring to the Divine name, nature, and attributes, are not such expressions continually illustrated and expounded, and the construction of them in a depreciatory sense altogether put out of the question, by other words close at hand, in the direct and immediate context, containing the highest and most glorious, the worthiest, truest, most soul-elevating views of the Divine nature? Is it fair in such case to read one without the other? If we had only the condescensions of speech, not the heightenings of God's glorious excellencies by the side of them, we might be left questioning and indulging scruples; but is it fair to forget that those who could indite the one in its wondrous glory of thought and dignity of speech had no occasion, but for a purpose high as that which dictated and inspired what was grandest and noblest, to write in a style of plainness, or of what the caviller would call meanness and indignity, concerning God, and that such men were not the men to write in carelessness, error, and ignorance? If a man who can write a profound philosophical treatise undertakes the task of writing on some occasions for untutored or less tutored minds, as of children, and in so doing uses extreme simplicity, we do not taunt and mock him for his childishness, but rather admire the versatile power of adapting sublimest themes to meekest souls, of couching deepest truths in veil of humble allegory. Take (*e. g.*) a text which I think Mr. Davenport has suggested to the Mahomedan as containing words which give so intolerably mean an idea of God as that it is incredible that inspired lips ever spoke them: (Hosea v. 12) "*I will be unto Ephraim as a moth, and to the house of Judah as rottenness* (marg. *a worm*)." Even were it not sufficient to urge the obvious interpretation that the moth and the worm are simply the exact destructive agencies which by gnawing at the root of Ephraim's false confidences should prepare her humbled and broken spirit for return to her God, yet what deeply instructive, striking, and profound views of the purposes of the Divine visitations follow at the close of this fifth, and the first six verses of the sixth chapter.

(*b*) And further, to generalize this same thought—where else, if not from the Bible, have these very same men, who affect to think so meanly and so scornfully of it, derived their own loftiest and worthiest conceptions of the Godhead? Whence, for instance, has the Koran, or the Masnavi, borrowed its grandest and most impressive views and enunciations of the Divine names and attributes? Has not one of the master purposes subserved by the Bible been to uproot from men's hearts all the debasing and dishonouring views of which Pantheism, Polytheism, &c., have spread the rank poisonous growth everywhere? We must look at these quiet aims, facts, results, not carping at individual words, whose meaning and purpose we need not go far to seek in the very writers in whom they occur oftentimes. We must look at what the great and general effect has been. If any other book has done more than this, or as much, to raise men's notions of the Deity, instead of debasing them, to create fear and holy reverence of God, rather than to lower our apprehensions of what we owe Him as the source of all perfection, our Father, Master, Redeemer—then let the Bible be held chargeable with extreme and objectionable condescension. If the contrary be the case, then it is mere "*logomachia*," strife of words, to cavil at such expressions as "*God repented of the evil which he said that he would do unto them.*" "*I will put a bridle into the lips of the people to cause them to err.*" "*The Lord hath put a lying spirit in the mouth of all these thy prophets,*" &c. In the passage to which the last of these belongs we feel instinctively that we have a highly dramatic and allegoric representation of certain deep and terrible realities of the spirit world, one of which is the permission which suffers evil spirits, by way of penalty, to lure headstrong and oftwarned transgressors to their appointed doom.

(*c*) The Bible has not for its purpose so much the awakening of our amazement, speculative reflection, and distant veneration of God; but rather to bring God near to man; to make something of Him and His ways intelligible to us; to make us truer, better, nobler men by the contemplation of Him. It is to make the Divine character and perfections a pattern to us, which we can imitate at a distance indeed, yet with such an imitation as is true and effectual in its control on the daily life, actions, character of men: it seems inevitable that, in order to be such, its language must condescend.

(*d*) The Bible is for the philosopher doubtless, but not his monopoly and exclusive birthright. An able scholar, speaking of the early part of Genesis, once asked the writer why the language is so couched in figure, why not more rational and philosophical in its statements; to which the reply immediately occurs, "How many men are philosophers? and how many plain men not versed in subtle terms and systems? Would you have God's word, which is a Father's message of love and peace to His children, so expressed as that only one in 10,000 could understand it, and the rest must go unrefreshed and unedified? Write for the philosopher, and the poor man is left out in the cold. Let it be so written as that both the philosopher has his special portion, and the less subtle intellect, the poor and plain man, has his; then both are blest and taught; or rather the philosopher has the largest share, if he will be humble and will consent to crave the Blessed Spirit's teaching. He has his own deeper portions, and the deep truths which he can, if spiritually taught, elicit from seeming parable and allegory."

(*e*) It must not be forgotten how, in all probability, the philosophical expressions by which rationalizing men think they have "found out the Almighty to perfection," and as compared with which they look with derision and scorn on what they call the infantile babblings of patriarchs and prophets, may after all be quite as wide of the mark, yea, much wider of it—far less adequate to give us worthy and elevating notions of the Godhead. What Bunsen (*e.g.*) tells us of God's revelation to Moses, and the substance and purpose of it, is grandiloquent indeed, and generalizes to the admiration of schools of philosophy; but such generalities are a complete solvent of all that practical and personally applied truth in which the original history abounds. What will they ever be able to effect towards over-mastering an evil lust, calming the turbulence of passion, or comforting under life's vicissitudes and sorrows? Here the simple text is unparalleled in its power and actually visible and experienced results.

(*f*) Again, is it difficult to suppose that since the Living Word, that Eternal "*Word of life, which was with the Father and was manifested to us,*" so condescended, and humbled Himself, and became a child with children, the written word, in like manner, which is His impress and image, should have in it condescensions also, and that some of its great realities, which, express them as we may, words can never adequately express, should be spoken in forms accommodated to human thought and speech, yet having a true, not a fictitious and deceitful, relation to the mystery which lies hid in depths we cannot wholly fathom? For let us ever hold fast in assured conviction of faith to the persuasion that never has God deceived us in what He has told us of Himself. It may be little He tells us, but that little must be true. We see indeed dimly and darkly; but it is no unreal and illusive image, with nothing positive for its ground, nothing but what is airy and unsubstantial, a phantom of a phantom. This point is treated with singular power and clearness in Dr. Chalmers' sermon on the text "*In Thy light shall we see light*"—a golden sermon indeed!

(*g*) Childish, and vain conceit it may be to try to take sounding with reason's plumb-line of the

whole ocean of God's truth. Yet equally proud—yea, more proud and rebellious—is it to refuse to accept what is given: to suppose there are no true and actual correspondences, but only relative and regulative agreements, between what faith receives concerning God from His oracles, and that which God is in His own absolute existence. Striking on this head was the prophet-lawgiver's parting testimony: "*The commandment is not hidden from thee, neither is it far off: it is not in heaven* (as something abstruse and transcendental), *neither is it beyond the sea, but in thine heart, and thy mouth, and thy hands*" (lxx.). So the Psalmist, "*The SECRET of the Lord is with them that fear Him, and He will show them His covenant.*" It would be little gain to us to lose this sweet and strengthening sense of nearness and fellowship with the word and its divine Author, and to be left gazing for ever, as Palgrave tells us the Wahabee does, on the cold, drear, inaccessible heights whereon Heaven's jealous Majesty sits enthroned. How different this relation in all its unrelieved barrenness and hollowness from that to which the beloved apostle testified: "*He laid his right hand upon me, and said, Fear not, I am the first and the last:*" and the prophet (Is. lxvi.): "*As one whom his mother comforteth, so will I comfort you.*" "*I drew them with cords of a man, with the bands of love.*" —*Christian Intelligencer.*

Miscellany.

—Report of the Mildmay Conference; speeches at the meeting of the Evanglization Society:

Lord Radstock: It is a very blessed thing for us to get rid of all thoughts of a society, and just to remember ourselves as a company of God's servants, and that we are all in this hall standing together in the presence of the living God. We are not merely those who know that we have been bought with the blood: we have seen that the King's blood has been spriukled upon us; and that that blood has separated us, not merely to God, but from the world. Now, then, being members of one body—the body of Christ—and members one of another, God has gathered us here just to show our realization, in some measure, of the value of that blood. Oh! may God give us grace to have our hearts stirred with love to him, so that we may realize our individual responsibility to him.

While listening here some may have said, "I am not an evangelist. I know it is an interesting work; I have heard of souls that have been brought to Christ, but I am not an evangelist." Let me put it before you. Has not God commanded us to spread the Gospel?—suppose there is no other way open to you. God forbid I should seek to force upon any man a way he does not believe to be right; but let me ask you, Are you doing what you can to make known Jesus? If I were to go from bench to bench, and from person to person, and if I should say, "What is there going on in your neighbourhood?" some of you would say,—

"Very little indeed; it is a very dead place indeed."

"And is the Gospel preached with power?"

"Well, there is a good man who preaches some miles off."

"Are there many conversions?"

"No, not many."

Now, I dare say many of us have experienced circumstances like these. Now, let me say, if God has given gifts, "some evangelists," it is a gift of God. No evangelist is a man-made machine. And are you using the gift God has given to the Church? are you inviting the evangelists down? Thank God! I bless God the number is increasing every day of those who, in one way or another, are working for the Lord. I would not limit the word "evangelist" to those who can make a very fine address to hundreds of people, but I would apply it to all those who can tell people about Jesus. A young officer was brought to Christ. Soon afterwards Mr. Blackwood asked him what he was doing for Christ. Well, he said, he did not know that he could do anything, he did not know that he had any gift. "Well," he was asked, "what is there doing in the villages?"

"I cannot say there is much going on."

"And you are doing nothing; now, can you read?"

"Yes, I can read."

"Then why should you not take your Bible, and read a chapter of the Bible on Sunday afternoon at the corner of the village? It is not necessary to speak, but merely read the chapter of the Bible." And this young servant of God said, "Of course I could do that."

It was nothing very attractive for a young officer to go and stand at the corner of the village and just read a chapter of the Bible, with the people staring and gaping at him as if he was a maniac. Still the Lord touched his heart, and he went out with his Bible, and he read a chapter—if I remember right, the 53rd of Isaiah—and he read it as the word of God: and he thought, when he came to the end of the chapter, "Well, I must just tell the people that this means Jesus; that this was Jesus that died for their sins; that it was Jesus who was wounded for their iniquities; Jesus who justified many."

And so he just talked on for a quarter of an hour or twenty minutes, and when he had done, the people said they hoped he would come again, and he did, the next Sunday; and at the time I visited him, there were about fourteen or fifteen persons who used to go out from that place, and they visited—as far as my memory serves me—about ten villages every Sunday afternoon, going out two and two, and just speaking for Jesus. Oh, dear friends, "as every man hath received the gift, so minister the same, as good stewards of the manifold grace of God!" Captain Smith has spoken to you, and he has told you he is not a preacher. I think we can say, with thankfulness to God, giving God the praise, that God uses him in a very blessed way for spreading the Gospel in various ways, in arranging for meetings, and conducting the correspondence in connection with these 4000 meetings he has mentioned. Now can you not do something in bearing testimony in this way? In the place where I am living, there were a considerable number of the working classes who had not been reached by any effort that I knew of. I never got at them, and nobody else that I knew ever got at them. They were some of the roughest that you could find anywhere, men and boys. Well, we felt that it was scriptural that those men should have testimony, and that, especially, from their own class. And we got some working-men evangelists down; and I think I may say that in that place we got together an attendance of about 300 men and boys of the roughest sort, and some of them most notorious drunkards; and, more than that, we have good reason for knowing that God has blessed that testimony to the conversion of some of those men, and we believe that a very considerable number more are under impression. What we want, beloved friends, is the heart to do the will of God. Oh, that God may use this time that we gather together to fill our hearts with love! Oh, let the mind be in us that was in Christ Jesus, who "made Himself of no reputation, and took upon Him the form of a servant" to carry out the Father's will; and "being found in fashion as a man, He humbled Himself and became obedient unto death, even the death of the cross!" Yes, it is our privilege to die to ourselves, and to seek the glory of the Father, to serve the Lord, to be willing to go down to death, or be made the offscouring of all things. See the consequence. God hath highly exalted Jesus. If we are willing to take our place down in the dust, God will exalt us. If we are low, God will raise us. Just now I thought of these words from Nehemiah, 8th chapter, "And all the people gathered themselves together as one man" (reading to end of the 6th verse). That is a very expressive word to my mind. Are we gathered together as being in the one Man, in the one Christ, as the one body in the one Christ? Well, you know what a revival took place then. Dear friends, we who live in London see the awful condition of the masses; and as we look at these immense masses that are sometimes gathered together we can say, "Who is sufficient for these things?" But if we are with the King, and walking in His light, we may say, "I can do all things through Christ who strengtheneth me." Do not let us be deterred; but let us preach the Gospel to every creature. Let us remember that we are bought by the blood, set apart by the King; and let us seek to "send portions unto them for whom nothing is prepared." Yes, and then this day is holy unto the Lord. Mark how the joy was associated, not merely with eating the fat and drinking the sweet, but also with sending portions to those for whom nothing is prepared. Are there not very well instructed believers who have been eating the fat and drinking the sweet? but do we often find that they have real joy, real liberty of heart, that they really have the spirit of praise? No. The "buts" and the "ifs" seem altogether to swallow up the whole Gospel. And why? I believe often, because we have forgotten the divine principle, that when God has given us much, God requires much from us; that we are not merely to be the receptacles of spiritual truth, but that we are to be channels for the communication of that spiritual truth. Ah, if we understood the words of Christ, and understood something of what we have received as children of God, as heirs of God, and joint-heirs of Christ, we should see more of going out for Jesus, and of labouring in His cause. Oh, may God give us grace as we understand what there is in Christ, not merely to eat the fat—yes, for we must do that to the full; take a whole Christ; eat the whole lamb, and that at the very outset; eat the fat, drink the sweet—but let us not forget that we are stewards, and that we are to send portions to those for whom nothing is prepared. Oh, we are responsible to these souls!—We have got a great trust; we have got magnificent privileges; but, beloved brethren, have not you and I great responsibilities to the Lord? May our Lord give us grace, remembering that we are "not redeemed with corruptible things as silver and gold from our vain conversation, but with the precious blood of Christ, as of a lamb without blemish and without spot," as those who are redeemed to Jesus! Let us pass the time of our sojourning here, ah, yes! in fear of wounding His heart, and in fear of missing the blessing which God has put into our very hands to distribute to others. May the Lord give us grace and faith to expect ability to serve Him! May we, as servants of God, so walk in him that the savour of Jesus may be made known in this land, and in other lands, as it has never yet been done, to the glory of His name who died for the ungodly!

Mr. Blackwood: My presence here was urged upon me on the ground that what would be effected at this gathering would be a kind of foundation work—work that should be the means of starting efforts for the carrying on of God's work in the whole country. I trust, dear friends, that there will be some result of our gathering here this afternoon, and that we may be individually stirred up to renewed efforts, and that many of us may be induced to make arrangements either in London or in the country for setting on foot a series of evangelistic meetings in connection with this Society, of which I am a member. As my eye travels over the hall, I see around me many who have been engaged in this work, friends from one place and another; and I know that their efforts have been attended by great blessings. But I dare say there may be many who have not yet attempted that special kind of work. Now we want something practical to result from these afternoon meetings; and do you not think that many of us, when we go home, will be able, after prayer to God and consultation with our friends who are like-minded, to get some place where the Gospel may be preached, and then apply to our friend Captain Smith to send down those whom he considers suitable for work described to him. Our work does not lie amongst one class of persons alone. If you wish to gather the upper classes, persons will be sent who can address them; if, on the contrary, you want to assemble the middle classes, then men will be sent to you who can speak fitly and suitably to them. I would urge upon you, dear friends, that you should at once do something of this kind, and apply to our Honorary Secretary, who has devoted so much prayerful labour for several years, and thrown himself most heartily and entirely into this work. Persons sometimes say, "Ah! if we could get Mr. so-and-so; if we could get Lord Radstock, or Mr. Rozas, or Mr. Watson, then we could hold a meeting." I can assure you that you may rely on the judgment of those persons who will send you the evangelists. You will find that the right man will be sent, and you must not attach too much importance to the name or to the person. They go about to preach the Gospel, and God honours them. Whether the Gospel message comes from the lips of a rich or a poor man does not matter, nor what the man's name is. Do let us, by God's help, turn this meeting to some practical purpose.

But it is not only for the organization of meetings, but for the enrolment of labourers, that I want to speak to you. We want men who shall devote a little time to the work of the Lord. Of course I am aware that a very large number of those before me are engaged in Christian work. I should hope the larger proportion of us have got some Christian work in hand. I would not urge you to neglect that. If God has called you to that work, do it, and do it heartily, as unto the Lord. Still you may have time to give to the Lord's work

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in connection with this Evangelization Society. Or, if your time is fully occupied, there are surely some who can give one, or two, or three evenings a week. One might offer himself and give his services, say for every Monday; or another for Mondays and Thursdays. One might pay his own expenses; and another may not be able to afford to do this, but yet might be able to place himself at the service of the Society. Some may be young men, and some may be business men; but there are many, I am quite persuaded, who have not yet put their hand to this work, and who are at present keeping aloof. Some, again, will say, "I am afraid to come forward because I am not so consistent as I ought to be, to be a preacher of the Gospel." You know if you were a preacher of the Gospel that you would have to give up your inconsistencies. A man is unwilling to stand up and preach Christ in his own neighbourhood, perhaps because he knows, if he does so, he will be a marked man, and then it will never do for him to go on in ways and habits which are inconsistent with the truth he preaches. Away, then, with the inconsistencies, and stand up for Christ and preach the Gospel; but by any means, and by all means, give yourself in some way or other to this glorious work. It is a shame that men who have many hours to spare in the week, or, if they made a little sacrifice, could spare many,—that we should have to press the matter upon their attention, and that a preacher from a thousand miles' distance should have to ask us to give ourselves to this work. Now, will some of you, who have never yet attempted anything of the kind, see whether you cannot put your hand to the work, and, as David said to the congregation, "this day consecrate your service to the Lord." We have, dear friends, abundance of opportunity everywhere; and on all hands people are thirsting for the Gospel of the grace of God. Wherever one goes, one finds that the rooms will not hold the people that come together. We have merely to go into a street, as the young officer did of whom we have heard, and read the Bible at the corner of the street, and you will soon find people come. I remember once going to a village for a day of recreation; and at the close of it I felt I must do something before starting homewards. Two or three men were leaning against a paling; I went up to them and said, "Friends, would you like me to read a few verses from God's Bible?" So I began reading, and the men went away; I went on reading, and by-and-by fifty or sixty people were around me. After speaking for ten or fifteen minutes they came forward and thanked me heartily for the Word they had heard. If you cannot speak, go and read God's Word to the people. In the village where I live, a fortnight ago I just told the people that at a certain hour the Gospel would be preached on the bridge; there had, I believe, been nothing of the kind there for years. I went down, and there were about 500 people assembled; and so there were again last Sunday; and that is so wherever you go. You will never find a place where the Word of God will not draw; and where Christ is lifted up, souls will be saved through the power of that Word. This Association is unique in its kind. It is doing God's work; it may be extended almost indefinitely; we have not got nearly over all England yet. There are hundreds of places calling for labourers, and saying "Come over and help us." Let us see that in one place or another, by God's blessing, we set on foot a work of this kind; and we shall find that our labour is not in vain in the Lord. Amen.

DR. CARPENTER in his Inaugural Address at the recent meeting of the British Association, discusses the validity of the belief that the scientific interpretation of Nature represents her as she really is, and says: "It can be shown to be no less true of the scientific conception of Nature than it is of the artistic or the poetic, that it is *a representation framed by the mind itself* out of the materials supplied by the impressions which external objects make upon the senses; so that to each man of science *Nature is what he individually believes her to be.*"

"THE most imprudent things done in the Church are done under the influence of what are called 'prudent men,'—men who never fling their souls into great movements, who never feel the rapture of a grand passion, who never favour a new thing: spiritual refrigerators—advisers who pass for safe and wise, mainly because the love of Christ has not made them enthusiasts."

TELEGRAPHIC NEWS.

London, 19th October: Doctor Kirk has received a friendly letter from Doctor Livingstone, holding him blameless for the miscarriage of his supplies.—Sir Roundell Palmer has been gazetted Baron Selborne.—The colliers in Wales, to avert a lockout, have resolved to submit their demands for increased wages to arbitration.—The Darley Main Colliery at Barnsley, producing 4,000 tons of coal weekly, is on fire and has been closed.—The signing of the new Anglo-French Commercial Treaty is imminent.—Field Marshal Sir W. Gomm has been appointed Constable of the Tower of London.—*Obituary:* Rev. Mr. Purchas.

21st: The new Anglo-French Commercial Treaty will abolish the French differential duties on British shipping, and annul the obligation of England to tax wine according to strength. The other charges (? changes) have not transpired.—*Obituary:* Sir Thomas J. Cochrane, G.C.B., Admiral of the Fleet.

22nd: Colonel Stafford of the 22nd Bengal Infantry has been appointed to a Brigade Command vice General Bourchier, retired.—It is probable that the Liverpool Brokers' Association will extend the mutual allowance clause to Indian arrival contracts.—The Geographical Society gave a banquet to Mr. Stanley yesterday.—A despatch from Dr. Livingstone, dated Gracaille, 1st July, states that he was then exploring Lake Victoria, and hoped to reach Ujiji in eight months.—Government are sending out Sir Bartle Frere to Zanzibar to arrange for the annihilation of the slave trade and the opening up of communication with Doctor Livingstone.

Paris, 22nd: The result of the French complementary elections is in favour of the Republicans. MM. Forçade, La Roquette, and Schneider have not been elected.

London, 23rd: The threatened lock-out in Wales has been averted by the submission of the men.—The affixing of the signatures to the Anglo-French Commercial Treaty has been delayed, as efforts are being made to readjust the duties on cotton and goods in a manner more favourable to England.—Admiral Sir Houston Stewart has been appointed successor to the late Admiral Cochrane.—*Obituary:* M. Merle D'Aubigné.

24th: At a meeting of the London School Board held yesterday, Mr. Charles Reed withdrew his motion for providing gratuitous education for destitute children; an amendment of the Rev. J. A. Picton was then carried by seventeen votes against six, whereby the Board will consider individually the cases of children recommended for gratuitous education.—The Cardiff Steam and Coalowners' Association have resolved to reduce the price of coal six shillings per ton.—The Duke of Argyll is heartily co-operating with Earl Granville in his intentions to suppress the Eastern slave trade. The Rev. George Badger accompanies Sir Bartle Frere to Zanzibar, and they leave England early in November.—The home newspapers are discussing letters of Mr. Reed, late chief constructor to the Navy, comparing the standstill police of the Admiralty with the rapid advance of continental powers.

PASSENGERS ARRIVED.

Per P. & O. Str. *Hydaspes, 18th:* Miss Pincent; Mr. and Mrs. Caller, native servant, and child; Mrs. Dundas and child; Miss Nellcott and native servant; Mr. and Mrs. Lawrence; Mr. Smith and infant; Mrs. Brown, child, and infant; Mrs. James Nadley; Miss Till; Mr. Cox; Mr. and Mrs. Alderson; Mr. H. Nölke; Mr. Siddall; Mrs. Stephens and infant and one native servant; Mrs. Rice; Miss Bell; Mrs. Stranack and two infants, and one native servant; Major and Mrs. Cadell, child, two infants, and European female servant; Mr. and Mrs. Nildes; Mr. and Mrs. Phear, infant, and native female servant; Miss Chambers; Capt. and Mrs. Young, infant, and European female servant; Mr. and Mrs. Young, two Misses Young; Mr. and Mrs. McKenzie, two children, infant, and European female servant; Mrs. Fisher; Miss Merewether; Mr. and Miss Collett; Mr. and Mrs. Neel; Lt. Hemlin; Lt. and Mrs. Tyler and infant; Miss Heldert; Mr. A. Miller; Miss Tabot; Mrs. Black; and Mrs. Rogers.

Per Str. *Persia, 18th:*

From Genoa.—Mr. and Mrs. Garden; Mr. and Mrs. H. Biggs; Mr. C. Fleming; Mr. and Mrs. Ellis; Mr. Dobler; Mr. Hermelink; Mr. Wagner; Mr. Ziegler; Mr. Hawes; Mr. Ross; and Mr. Robert Stephen.

From Naples.—Mr. and Mrs. E. L. French; Mr. C. Michicoy, and six friends.

From Messina.—Mr. S. Ferdinand.

PASSENGERS SAILED.

Per P. & O. Str. *Cathay, 21st:*

For Southampton.—Mr. J. E. Fraser and Miss Fraser; Mrs. Leslie Crawford and infant; Colonel J. Hunter; Mrs. Fothergill; Capt. W. F. Hume; Mr. W. Thatcher; Capt. E. J. Machell; Capt. G. L. Warden, child and infant; Mr. Oldham; Captain H. F. Philpotts; Mr. Wm. Marsden; Mr. J. H. Wait; Mr. and Mrs. Beatty C. S. Close; and Mr. P. W. Gibson.

For Brindisi.—Mr, R. G. Elves.

For Venice.—Mr. Peile, C.S., and Mrs. Peile and infant; Mrs. Beatty and 2 infants; Col. Nuthall, and Mr. Hartigan.

For Suez.—Mr. R. B. J. Roberts.

DOMESTIC OCCURRENCES.

(Charge for insertion, 8 annas.)

MARRIAGES.

MELVIN—BADGER—October 17th, at St. Thomas's Cathedral, Bombay, by the Rev. Archdeacon W. Maule, George Melvin, son of the late Serjeant Major G. Melvin, of the Bombay Sappers and Miners, to Miss Eliza Badger.

BURN—PEARSON—October 19th, at Christ's Church, Byculla, by the Rev. F. L. Sharpin, George Burn, to Mary, second daughter of E. T. G. Pearson, Esq.

MOORE—PRICE—October 19th, at St. Thomas's Cathedral, Bombay, by the Venerable Archdeacon Maule, T. H. Moore, Esq., second son of the late Thomas Durie Moore, Esq., of Liverpool, to Catherine Rosina, eldest daughter of Colonel G. Uvedale Price, Commandant H. M.'s 19th Regt. N. I.,

SIDDAL—HARDIE.—At Chindwara, C. P., in the Free Church of Scotland's Mission Church, October 16th, by the Rev. James Dawson, Mr. Wm. G. B. Siddal, Teacher, Mission School, to Gnyanabarnam, 3rd daughter of Mr. Samuel Hardie, Gond Mission.

DEATHS.

MORGAN—October 16th, at Bombay, Mrs. S. Morgan, widow of the late Hospital Serjeant P. Morgan, Bombay Horse Brigade, aged 62 years.

MERRITT—October 18th, at Bandora, Francis, the beloved infant son of J. H. Merritt, Esq., aged 14 months.

HOUGHTON—October 19th, at Nassick, Adelaide, wife of Lieut.-Colonel Houghton, Bombay Staff Corps.

FOX—October 22nd, at Bombay, Charles Oliver Fox, Esq., Engineer, H. M.'s Dockyard, aged 28 years, deeply regretted.

BOYD—October 23rd, at Falkland Cross Road, Mr. William Boyd, Manager "Oriental Press," aged 45 years.

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